

THE
Genuine and Remarkable
PROPHECIES
OF
Archbishop *USHER*.

CONTAINING

Not only those which have been already
verified according to his PREDICTIONS, but
likewise those which are yet to come,

To which is added,

An APPENDIX, giving an Account of
divers other PROPHECIES and PREDICTIONS,
no less remarkable and surprizing.

I would not any one too much shou'd fear
Such *Prophecies*, but when *Events* appear
To answer unto that, which was foretold,
All wise Men make what Use of them they should;
And so direct their Actions, that Hell's Charms,
Or *Romish* Juglers, may not do them Harms.

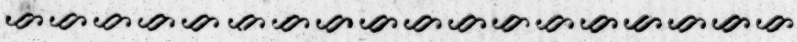
L E E D S:

Printed by JAMES BOWLING,
in Boar-Lane. 1779.

[Price TWO-PENCE.]



Abp. USHER's Prophecies.



THE INTRODUCTION.

THE Fame of the Most Learned and Pious Archbishop USHER is so well known and established, that it would be needless, as well as foreign to our present Purpose, to expatiate upon it: But, as the Writer of his Life, among other extraordinary *Providences*, that befell this excellent Person, has given us an exact *Relation* of all the several *Predictions* or *Prophecies* of Things delivered by him, a considerable Time before they happened, and some not yet accomplished; it may not be unseasonable (at this present Juncture) to lay them in Order before the Reader, as so many sober *Premonitions*, grounded on sound Reason, and agreeable to Divine Truth; especially, as he assures us, That this venerable *Prelate* was one that abhorred *Enthusiastick Notions*; was too great, considerate, rational, and knowing, to admit of such idle Freaks and Whims; but profess, *That several Times in his Life, he had many Things impress'd upon his Mind, concerning future Events, with so much Warmness and Importunity, that he was not able to keep them*

secret,

secret, but lay under an unavoidable Necessity of making them known.

“ Now, howsoever, (as Dr. Bernard says)
 “ I am as far from heeding of *Prophecies* this
 “ way as any, yet with me 'tis not improbable,
 “ that so great a *Prophet*, so sanctified from his
 “ Youth, so knowing and eminent throughout
 “ the Universal Church, might have at some
 “ special Times more than ordinary *Motions*
 “ and *Impulses*, in doing the Watchman's
 “ Part, of giving Warning of Judgments
 “ approaching.”

THE PROPHECIES.

I. **H**E foretold the Rebellion in Ireland forty Years before it came to pass, with the very Time in which it should break forth. In the Year 1601, preaching before the State in Dublin, in his Application he mourned over that Toleration, which was just then allowed to the Popish Idolatry, and alluding to Ez. iv. 6. concerning the Prophets bearing the Iniquity of Judah forty Days, the Lord therein appointing him a Day for a Year; (this, by Consent of Interpreters, signifying the Time of forty Years to the Destruction of Jerusalem, and that Nation, for their Idolatry;) he made then this direct Application in Relation to that Connivance of Popery, viz. *From this Year will I reckon the Sin of Ireland, that those whom you now embrace shall be your Ruin, and you shall bear this Iniquity.* This Prediction was exactly true; for if you reckon from the
 Year

Year he preached it in, to the Year the *Rebellion* (and Destruction of *Ireland*) began, done by those *Papists* and *Popish Priests* then connived at, which was 1641, you will find it just forty Years: And that which makes this much more observable is, That he then put a Note in the Margin of his Bible, and reserved the Notes of that Sermon, with the Day and Year he preached it in, which was one of the last Sermons he wrote throughout Word for Word, ever after only writing the Heads, and putting all the Rest to the Strength of his Memory: And which still heightens the Observableness of it, is, what Dr. *Bernard* says, That for near twenty Years Time before the fulfilling of this, (that was from the Doctor's first conversing with him) he always lived in the Expectation of the fulfilling thereof; and the nearer the Time approached, the more confident he was, *That it would be accomplished, and was even at the Door*: This, says the Doctor, I often used to wonder and admire at, because there was no visible Appearance of any Thing that had a Tendency that Way: But more especially, says he, did I stand and wonder, when in the Year the *Rebellion* broke forth, he taking Leave of me, being called to *England*, advised me to a serious Preparation for heavy Sorrows and Miseries I should see before I saw him again; this he delivered with as great Confidence, as if it had been within the View of Sense: It put me in Mind of *that of Amos iii. 7. Surely the Lord will do nothing,*
but

but he will reveal it unto his Servants the Prophets ; at least to so great a One, and of that Nation.

II. *The Changes and Miseries of England, both in Church and State.* It would scarce seem credible to relate what a great Number of Years before any such Thing made the least Sign of Appearance, he did confidently foretell the Changes that have since come to pass in *England*, both in Ecclesiastick and Civil Affairs: This was experienced by many that conversed with him. And there is also a Passage in his Tract, *De Primordiis Ecclesiarum Britannicarum*, of the very same Importance ; where, after he hath at large related the Manner of the utter destroying of this Church and State by the Saxons, about 550 Years after Christ ; the *Reasons* he gives for his *Prolixity* therein is, partly, *That the Divine Justice might the rather from thence appear to us ; the Sins of all Sorts and Degrees being now come to their utmost Height, in the not only shaking the Foundations of the British Church and State, but the destroying them, and almost utterly overturning them.* Partly, *That even we might the rather be in great Fear, that our Turn is accordingly coming, and often call to mind that of the Apostle, Behold the Goodness and Severity of God ; on them which fell, Severity ; but towards thee, Goodness, if thou continue in his Goodness ; otherwise, thou shalt be cut off,—which by our Reformation, I pray may be prevented.*

III. *HE gave mournful Intimations of the untimely Death of our Sovereign, Charles the First.*

First. He would often be speaking, when the *King* had the greatest Success, of what he feared, and trembled at, concerning him; which was one Reason why he put up constant *Prayers*, and gave all the *Advice* he could, for the preventing of any thing that might have the least Tendency that way. And once he spoke to this distinct enough, in a public Sermon in *St. Mary's in Cambridge*, about twenty Years before it came to pass, on the following Text: *But if ye still do wickedly, ye shall be consumed, both ye and your King.*

IV. *HE would often predict his own Poverty in worldly Things.* It was a Thing very much admired at by many that knew him, to hear, in his great Prosperity, (when he had most, and was in all Probability as well settled in the World as any Person in his Circumstances could be, to hear, I say) his humbling *Predictions* of that low and mean Estate he should be reduced to before his Death; of which his Confidence was not to be diverted, notwithstanding all Arguments to the contrary.

V. *Upon the Confusions and Divisions in England in Matters of Religion, he would foretell sad Consequences as the Punishment of them:* Many of which (says the Writer of his Life) I myself have seen; I pray God neither I nor my Posterity may be convinced that he was a *Prophet*, in the fulfilling of what is yet unaccomplished. As he told these long before they brake forth, not only in private Converse, but also in a Sermon of his before a great *Auditory*, upon 1 Cor. xiv. 33. So afterward

terward when they were existent, he would frequently be telling of several fearful *Judgments* which would be the Doom of them.

VI. *HE foretold the Death of Oliver Cromwell, and the Restoration of King Charles II.* When the *Orthodox* Clergy were under a severe Persecution by *Oliver Cromwell*, forbidding them, under great Penalties, either to teach Schools, or to perform any Part of their Ministerial Function; some of the most considerable of them, in and about *London*, desired my Lord Primate, that he would use his Interest with *Cromwell* (since they heard he pretended a great Respect for him) that as he granted Liberty of Conscience to almost all Sorts of Religions, so the *Episcopal* Clergy might have the same Freedom of serving God in their private Congregations. So according to their Desire he went, and used his utmost Endeavours with *Cromwell* for taking off this Restraint, which was at last promised (though with some Difficulty): But when the Primate went to him a second Time, to get this Promise ratified, and put into Writing, all the Answer he received, was to this Effect, *That he had since better considered it, having advised with his Council about it, and that they thought it not safe for him to grant Liberty of Conscience to those Sort of Men, who are restless and implacable Enemies to him and his Government*; so he took his Leave of him, only with good Words and outward Civility. The Lord Primate seeing it in vain to urge it any further, said little more to him, but returned to his

his Lodgings, very much troubled and concerned, that his Endeavours had met with no better Success; when he was in his Chamber, he said to some of his Relations (and to Dr. Parr, the Writer of this Account) that came to see him; *This false Man has broken his Word with me, and refused to perform what he promised; well, he will have little Cause to glory in his Wickedness, for he will not continue long; the King will return; tho' I shall not live to see it, you may: The Government both in Church and State is in Confusion: The Papists are advancing their Projects, and making such Advantage, as will hardly be prevented.*

N. B. It may not be improper here to recite a remarkable *Particular*, which happened in his last Visit to *Cromwell*, in order to shew you the modest Freedom and Boldness of our Prelate, in reprovng what he did not approve, even in the Greatest, viz. At his Entrance he found him under his Surgeon's Hands, who was dressing a Boyl, which he had on his Breast; so *Cromwell* prayed the Lord Primate to sit down a little, and that when he was dressed, he would speak with him; while this was a doing, *Cromwell* said to my Lord Primate, *If this Core* (pointing to the Boyl) *was once out, I should quickly be well*; to whom the good Bishop replied, *I doubt the Core lies deeper; there is a Core at the Heart, that must be taken out, or else it will not be well*: *Ab!* replied he (seemingly unconcerned) *So there is indeed*, and sighed.

VII. And lastly, He foretold, *That the greatest Stroke to the Reformed Churches was yet to come.* The Year before this Holy Primate died, (who was buried in the Abbey Church at *Westminster*, April 17, 1656, the Usurper *Cromwell* allowing 200*l.* towards his Funeral) an intimate Friend of the Archbishop's asking him (among other Discourse) what his present Apprehensions were concerning a very great *Persecution* which should fall upon the Church of God in these Nations of *England, Scotland, and Ireland*, of which he had heard him speak with great Confidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement; and whether he did believe those sad Times to be past, or that they were yet to come? He answered, *That they were yet to come, and that he did as confidently expect it as ever he had done.* Adding, *That this sad Persecution would fall upon all the Protestant Churches in Europe.* His Friend arguing, That he hoped the Affliction might now be over, and be intended of our late calamitous *Civil Wars.* The Reverend Prelate turning towards him, and fixing his Eyes upon him with that serious and severe Look, which he usually had when he spake God's Word, and not his own; and when the Power of God seemed to be upon him, and to constrain him to speak, said thus:

“ Fool not yourselves with such Hopes,
 “ for I tell you, all you have yet seen, hath
 “ been

“ been but the Beginning of Sorrows to what
 “ is yet to come upon the *Protestant* Churches
 “ of Christ, a sharper *Persecution* than ever
 “ yet has been will ere long fall upon
 “ them; and therefore (*said he to him*)
 “ Look you be not found in the outward
 “ Court, but a Worshiper in the Temple
 “ before the Altar, for Christ will measure all
 “ those that profess his Name, and call them-
 “ selves his People; and outward Worship-
 “ ers he will leave out, to be trodden under
 “ foot by the *Gentiles*.

“ The outward Court (*says he*) is the formal
 “ Christian, whose Religion lies in perform-
 “ ing the outside Duties of Christianity, with-
 “ out having an inward Life and Power of
 “ Faith and Love, uniting to Christ, and
 “ those God will leave to be trodden down,
 “ and swept away by the *Gentiles*.: But the
 “ Worshipers within the Temple, and before
 “ the Altar, are those who do indeed worship
 “ God in Spirit and in Truth, whose Souls
 “ are made his Temples, and he is honoured
 “ and adored in the most inward Thoughts
 “ of their Hearts, and they sacrifice their
 “ Lusts and vile Affections, yea, and their
 “ own Wills to him; and these God will hide
 “ in the Hollow of his Hand, and under the
 “ Shadow of his Wings; and this shall be
 “ one great Difference between this last, and
 “ all the other preceding *Persecutions*: For in
 “ the former, the most eminent and spiritual
 “ *Ministers* and *Christians* did generally suffer
 “ most, and were most violently fallen upon,
 “ but

“ but in this last *Persecution*, these shall be
 “ preserved by God as a Seed to partake of
 “ that Glory, which shall immediately follow
 “ and come upon the Church, as soon as ever
 “ this short Storm shall be over ; for as it
 “ shall be the sharpest, so it shall be the short-
 “ est *Persecution* of them all ; and shall only
 “ take away the gross Hypocrites and formal
 “ Professors, but the true Spiritual Believers
 “ shall be preserved, till the Calamity be
 “ over-past.”

His Friend then asked him, By what
 Means or Instruments this great Tryal should
 be brought on. He answered, by the *Papists*.
 His Friend replied, That it seemed very im-
 probable they should be able to do it, since
 they were now little countenanced, and but
 few in these Nations, and that the Hearts of
 the People were more set against them than
 ever since the Reformation. He answered
 again, “ That it would be by the Hands of
 “ the *Papists*, and in the Way of a sudden
 “ Massacre, and that the then Pope should
 “ be the chief Instrument of it.”

He also added, “ That the *Papists* were in
 “ his Opinion the *Gentiles* spoken of, *Rev. xi.*
 “ to whom the outward Court should be left,
 “ that they might tread it under Foot ; they
 “ having received the *Gentiles* Worship in
 “ their adoring Images and Saints departed,
 “ and in taking to themselves many Media-
 “ tors : And this (said he) the *Papists* are now
 “ designing among themselves, and therefore
 “ be sure you be always ready.”

This

This gracious Man repeated the same Things in Substance to his only Daughter the Lady *Tyrril*, and that with many Tears, and much about the same Time.

On PROPHECIES.

PROPHECY, in what concerns the Fundamentals in our Religion and saving Faith, is certainly at an End. The Spirit of Prophecy, foretelling Mercies and Judgments, for Reward and Encouragement of *well*, and for Punishment of *evil* Doers, *is not*, as is manifest and undeniable, being plain Matter of Fact, in and by many Revelations fulfilled, fore-known, fore-seen and testified by many living Witnesses and Records. Those of the Rev. Archbishop of *Arimagh*, then most unlikely when foretold, are sufficient Instances of this; and those yet to come, tho' at present they may seem incredible, yet no one knows, how soon the Divine Permission may suffer them to be accomplished. In the mean Time, I hope it will be no Offence to insert the following *Relation*, as not being altogether incongruous to our present Purpose.

“ A Manuscript Book was brought a little
 “ before the Fire of *London*, 1666, to a Book-
 “ seller, by an unknown Person, who desired
 “ to have it printed and published, which
 “ declared before-hand what came to pass,
 “ as predicted, in that Fire. The Book-
 “ seller refused to print it, because it was not
 “ licensed; so the Author took away his
 “ Book

“ Book with him. In the time of the Fire,
 “ this Bookseller being very busy, saw this
 “ Author passing by, and told him, *That be-*
 “ *cause he had so plainly predicted it, he had*
 “ *cause to suspect that his hand was in it.* Nay,
 “ replied the strange Author, *if I had been*
 “ *accessary to so wicked a purpose, I would not*
 “ *have offered my Book to Publication, which I*
 “ *wrote for the Discovery and Prevention thereof.*
 “ And added, *There will follow a more dread-*
 “ *ful Execution by Sword than this by Fire, and*
 “ *after that a Famine, if GOD deal with us as*
 “ *we deserve.*”

To conclude with the remarkable Words
 of the Author of *The future History of Europe*;
 long since printed: “ Though (says he) the
 “ World must degenerate more and more in
 “ Civility, and Humanity, (as it hath done
 “ manifestly ever since he wrote) and Christi-
 “ anity be eclipsed in an higher measure, and
 “ the true Worshipers of GOD decrease above
 “ whatever yet hath been done: Though
 “ Protestantism in many Coasts and Countries,
 “ shall be totally swallowed up of Popery and
 “ Mahometanism: More lamentable Wars and
 “ fearful Massacres rage through *England,*
 “ *Germany, France, Spain, Italy,* and all *Euro-*
 “ *pean* Monarchies, than we have yet beheld;
 “ and though some of these Kingdoms wholly
 “ revolt to Popery, others be lukewarm,
 “ and at a stand; yet all these shall but make
 “ way for the final Eradication of the Ene-
 “ mies of the Church, and the glorious Birth
 “ and Erection of the fifth Monarchy Uni-

“ verſal, which ſhall be brought forth by
 “ theſe Pangs and Sorrows of *Chriſtendom*.—
 “ Now Judgement muſt begin, not at the
 “ Temple of Antichriſt, but Houſe of God:
 “ And what Blood ſoever is ſhed upon the
 “ Soil of the Chriſtian Church, ſhall be no
 “ other than fruitful Showers and warm Sea-
 “ ſons, to make the Field of the Church
 “ more pregnant in the Production of that
 “ glorious Harveſt of Saints, which ſhall
 “ cover the World.”



A P P E N D I X.

Some Remarkable PREDICTIONS *of* NOSTRADAMUS.

HOT Winds, cold Counſels, weeping, panic Fear,
 Affault by Night in Bed, no Army near;
 Oppreſſion great Calamity does raiſe:
 Fears and Alarms transform the Bridal-Days.

The Chief of *London* by *Americ* Reign,
 Shall of a nipping *Scottiſh* Froſt complain:
 King *Reb.* ſo falſe an Antichriſt ſhall have,
 As ſhall occaſion Victims for the Grave.

Within the Iſles ſhall mighty Tumults come,
 All Muſick yielding to the Martial Drum:
 Th’ Affailants ſhall ſuch a brisk On-ſet make,
 That all to the Great League themſelves betake.

Norway and *Dacia*, with the *Britiſh* Shore,
 Shall the United Brothers vex full fore:
 The *Roman* Chief proceeding from *French* Blood,
 Shall have his Forces driven to the Wood.

He

He who the Principality shall hold,
By Cruelty indecent to be told,
At last shall see a mighty Army rang'd,
And his Condition into dang'rous chang'd.

While thro' the Camp their mighty Losses ring,
The News shall Terror to their Soldiers bring :
Into Revolt whole Troops and Squadrons run ;
The Great One leaves them, seeing he's undone.

Near to the Bridge, upon a spacious Plain,
The Lion shall *Cæsarian* Force maintain ;
Their Pride without the City he'll abate ;
Himself brought in with Clouds within the Gate.

The *Roman* Pow'r shall kiss the lowly Ground,
And its Great Neighbour the like Chance confound :
Secret Debates, and civil Discords, soon
Shall stop the Follies of the poor Buffoon.

After a *German* Prince shall come from far,
Carried aloft upon a Golden Car ;
With Servitude and Waters in his Way,
The Dame shall serve, and none her Pow'r obey.

Milan, Ferrare, Turin, and Aquilee,
Capne and Brundis sorely vex'd shall be,
By th' Eagle, Lion, and the *Celtiques* join'd,
And a *Britannick* Head *Rome* then shall find.

The *Celtique* Hero with a great amass
Of banish'd Worthies into *Rome* shall pass ;
And the Great Pastor shall to Death consign
All nigh the *Alps*, who with the Cock shall join.

From *Trojan* Blood shall come a *German* Heart,
Who to so high Degree of Pow'r shall start,
That the *Arabian* Strangers he shall chase,
And to the Church restore its pristine Grace.

Long uninhabited shall be the Place
Which *Sein* and *Marne* with wairy Arms embrace :
Assaulted by the *Thames* and Warriors bold ;
Their Force not by the Guard to be controll'd.

Bourdeaux, Roan, Rochelle, joining all their Force,
Upon the spacious Ocean take their Course :
The *Englisch-Britons* and the *Flemings* join'd,
Shall chase them up to *Rdan* as Clouds with Wind.

From farthest Westwards of the *English* Soil,
Where is the Chief of the brave *British* Isle,
Not far from *Agen* he the *French* shall meet ;
The Help from *Narbon* fails them by Deceit.

Th' *Æmathien* o'er the *Pyrenæans* goes,
Narbon in War dares not his Way oppose :
By Sea and Land he with such Pow'r shall ride,
The *Cap* shall want a Place where to abide.

Near *Nancy* a most bloody Conflict see ;
Th' *Æmathien* says, *All shall submit to Me* ;
The *British* Isle by Salt and Wine in doubt ;
But *Metz* shan't long be able to hold out.

A quick Translation of the Empire see ;
In a small Place the lofty Seat shall be.
A Place inferior, of but mean account,
Into the middle shall its Scepter mount.

England of Pow'r shall be the glorious Seat,
More than Three hundred Years continuing great :
Large Forces thence shall pass through Land and Seas,
To the disquiet of the *Portuguese*.

Thames, *Garone*, *Rocbelle*, all engag'd in War ;
Oh ! *Trojan*-Blood, your Arrows fatal are !
The Scaling-Ladders shall the Fortrefs reach ;
Fire on the Bridge, and Slaughter in the Breach.

Roman High-Priest ! Take heed how you come nigh
The City which two Rivers do supply :
The Blood of you and yours shall freely flow
There, in the Season when the Roses blow.

Great Changes *France* betide in luckless Hour,
In a strange Place shall be the Seat of Pow'r :
Quite different Laws and Manners it must take ;
Part of its Mis'ry *Roan* and *Chartres* make.

When the Great Monarch bears away the Prize
From those of *Augsburgh*, and their firm Allies,
Cologne the Chief of *Frankfort* shall retake :
'Their Way thro' *Flanders* into *France* they'll make.

Tall Horse-men from the *Celtique Gall* shall ride
With Men of divers Nations on their Side :
Th' Agent for *Aquitaine* they will confine,
To make him pliable to their Design.

Great

Great Disappointments shall the *Frenchmen* find ;
 Their vain light Hearts puff'd up with empty Wind :
 Salt, Wine, and Bread, Water and Beer shall fail :
 The Great One cold, and famish'd in a Goal.

The Blood of Churchmen shall be largely shed,
 And like a mighty River it shall spread :
 Long shall it be before the Slaughter ends :
 Wo to the Clerk ; Ruin and Grief attends.

Such Expectation never shall be known
 In *Europe* rais'd : *Asia* the Sight shall own.
 One of the League, of the Great *Hermes's* Line,
 In Glory shall the Eastern Kings out-shine.

The King of *Europe*, with the Northern Flow'r,
 Shall like a Gryphon come in mighty Pow'r ;
 In Red and White a num'rous Force shall lead,
 All join'd against the *Babylonish* Head.

To the foregoing *Predictions* of *Nostradamus*, it may not be improper to add the following, which are no less remarkable, and seem to wait for their Accomplishment, viz.

I. *Relating to the Destruction of France.*

With headlong Speed that Juncture doth advance,
 Wherein the Royal Seat, and State of *France*,
 The Pope, Priests, Masses, Images, Saints, Shrines,
 And what with these against Heaven's Will combines
 By Divine Justice shall to Ruin fall.
 I much mistake, or some Angelical
 Spirit ; this in these Verses did suggest,
 Whilst in my Morning Sleep, I took my Rest.
 I, GOD to Witness call, and's heavenly Host,
 I saw indeed, or at the least suppos'd
 I saw an Angel, who did shew to me
 In a fair written Table this same Prophecy.

II. *The Establishment of the Empire.*

Many against the *Roman* Empire rise,
 Fiercely assailing it and its Allies.

The

The Emp'ror shall arise to sudden Pow'r,
 And conquer all his Foes in lucky Hour,
 Leaving Belief and trembling Hope behind,
 And the *French* King from him his Fate shall find,
 Being slain, or vanquish'd, as the Prophet sings,
 Shall prostrate lie under th' Eagle's wings.

III. *On the Destruction of Rome.*

By Northern Powers the *Roman* Empire fell :
 To us all Mischief comes, by *Rome* from Hell :
 The *Roman* Church their Fall from hence presage,
 Let our Church then provide against their Rage.
 The Northern Men and Iron far excell ;
 O *England* ! then, let not their Craft thee quell :
 Their Swords with Swords, and Fires with Fires, I pray
 Thou may'st, and all their Arts with Arts repay.

IV. *Jerome Savonarola*, was burnt at *Florence*, *An. Dom.* 1498, a Martyr, against the Corruptions of the *Roman* Church. He prophesied of *Luther's* Reformation ; of the Persecutions of the *Valtoline*, *Piedmont*, *Merindol*, and *Cabriers*, and other places in *France* ; and of the Troubles of the Duke of *Mirandula*, and of Pope *Julia II.* All which most evidently came to pass. The wise Statesman and Historian *Philip Comines*, hath in his Commentaries recorded him for an Holy Man, and a Prophet.

His Prophecies are extant in the excellent Works of *Francis Mirandula*. He prophesied, That seeing the *French* King had neglected the Reformation of *Italy*, and the Court of *Rome*, to which that holy Man exhorted him, he should lose all he had conquered, but should return in Safety, &c. And that in the last Times *Jews*, *Turks*, and *Moors*, should be

be Converted unto Christ; that a Man like *Cyrus*, with a numerous Army of true Professors, should come over the *Alps* and destroy *Rome*, and ruinate all the Kingdoms and States of *Italy*. That grievous Wars, Blood-sheddings, and Massacres, should arise in the World by a Northern King, for an happy Reformation, [*and consequently to fall upon them who oppose it,*] who should carry the Gospel out of *Europe*, into a vast and unknown World in the End of Time. [*The English Plantations and Discoveries in the East and West, give Light to this Prophecy, and hope they may fulfil it.*]

V. The tenth Figure is a Collection of Prophetick Emblems, (found in some *German Libraries*) of about 450 Years standing, published above 150 Years since, represents an Unicorn ramping up against a Pope clad in all his Pontifical Robes, and pushing off from his Head his Triple Crown with the End of his Horn, and a Frier sitting by upon his Knees.

On this the Publisher thus discants: " Since
 " the Pope is Mighty, needs must there come
 " one more Puissant, and Mightier than he,
 " that shall lift him out of his Nest and over-
 " come him; and so shall the Hypocritical
 " Devotions and Devices of his faveling
 " Priests and Jesuits, not be able to support
 " him."

VI. *Buxtorf*

VI. *Buxtorf* (in a Letter to Mr. *Shirley*, then Fellow of *Trinity College*) has these remarkable Words of *Baudensis*.

“ Behold thou then a *Prophecy* (if not
 “ Apostolical) far beyond Astrological, if I
 “ mistake not. God hath arisen, and drawn
 “ his Sword; there shall happen in these our
 “ *European* Regions, the Slaughter of People,
 “ Funerals of Kings, Subversions of Com-
 “ monwealths, Mutations of Monarchies,
 “ Massacres of Princes, and Illustrious Com-
 “ manders, violent proud Councils, Treasons,
 “ Rebellions; and in *Northern* Parts of *Eu-*
 “ *rope*, War, Sicknes, Pestilence.—Princes
 “ cast out of their Dominions, Fathers ban-
 “ nished, Children after a long time restored.
 “ The Papistical Clergy, and especially the
 “ Cardinals, shall be every where drawn out
 “ to death; neither shall the *French* nor *Spani-*
 “ *ards* have Courage to save their Necks from
 “ the Halts. Furthermore, we discern a
 “ Kingdom to arise in the Holy Land, of
 “ its most antient Inhabitants, which to
 “ Christians shall be a Miracle, and to the
 “ World a Terror.”

For a Conclusion of the Whole: I must own, that the like Persons and Actions may come upon the Stage more than once; wherefore of many, every body is left to their own Conjecture; but in others, the Parallel is so exact between *Nostradamus*'s Descriptions in particular, and what has come to pass in the whole or in part, that where the Connection of Events seems to be pointed at, 'twill be as difficult

difficult not to entertain warm Expectations of the Accomplishment of the Whole, as to deny that Part is fulfill'd.

That *Nostradamus* did foretell many things which have come to pass, must not be denied by any body who reads him; as where he says, That *the Senate of London*, that is, *the Parliament of England*, or those who usurp'd its Name, should put to death their King: That *London* should be burnt in *Thrice twenty and six*, that is, *Sixty-six*; and that the Plague should not cease till the Fire: Where, according to what himself observes of some of his Predictions, he limits the *Place, Times, and prefixed Terms*, that *Men coming after may see and know, that those Accidents have come to pass as he marked*. What he says of the *Bastards of England's* being *half receiv'd*, is not more obscure, or less verified. Nor does there seem a greater Veil upon what he says of the *West's* freeing *England*, where he in very lively Characters represents the Event of the first and second Attempt there. And as we find those Things to have fallen out accordingly, we have great Ground to believe, that what he speaks of his native Country *France* was from a certain Foresight.

To the foregoing, a *Relation* of the following *Prophecies*, already fulfill'd, may be subjoin'd, from Mr. *Aubrey*.

In the Nave of the Cathedral Church at *Wells*, above the Capitals of two Pillars, are the Head of the King, and the Head of a Bishop: It was fore-told, that when a King should

should be like that King, and a Bishop like that Bishop, that Abbots should be put down, and Nuns should marry: Above the Arch, is an Abbot or Monk with his Head hanging downwards; and a Nun with Children about her. The Inside of the Arch is painted Blue, and adorned with Stars, to signify the Power and Influence of the Stats. This Prophecy was Writ in Parchment, and hung in a Table on one of those Pillars, before the Civil-Wars. Dr. *Duck* (who was Chancellor of *Wells*) said, that he had seen a Copy of it among the Records of the *Tower* at *London*. It was prophecy'd 300 Years before the Reformation. Bishop *Knight*, was Bishop here at the Reformation, and the Picture (they say) did resemble him.

In the *Spanish* History it is mentioned, that a Vault being open'd in *Spain*, they found there *Moors* Heads, and some Writings that did express, When People resembling those Heads should come into *Spain*, they would conquer that Country.

N. B. Mr. *James Howell* (in his Letters) has this Story more at large, in the following Words, viz.

A few Years before this happen'd, *Rodrigo* (then King of *Spain*) came to *Toledo*, where under the Great Church there was a Vault with huge Iron Doors, and none of his Predecessors durst open it, because there was
an

old Prophecy,—*That when that Vault was opened Spain should be conquered.* Rodrigo slighting the Prophecy, caused the Doors to be opened, hoping to find there some Treasure; but when he entered, there was nothing found but the Pictures of *Moors*, of such Men, that a little after fulfill'd the Prophecy.

The following Prophecy foretold the Death of King *James I.*

Fear God, O King! For then to die's thy
Turn,
When thy *Carbuncle* 'midst the Flames shall
burn.

These Verses were made by *George Buchanan*; but (perhaps) the Prediction was made by some second-sighted Person. King *James* of *Scotland*, the Sixth, was taken with an Ague, at *Trinity College* in *Cambridge*; he removed to *Theobald's* (where he died) and sitting by the Fire, the Carbuncle fell out of his Ring into the Fire, according to the Prediction. This Distich is printed in the Life of King *James*.

Before the Civil-Wars there was much talk of the Lady *Anne Davys's* Prophecies; for which she was kept Prisoner in the *Tower* of *London*. She was Sister to the Earl of *Castlehaven*, and Wife to Sir *John Davys*,
Lord

Lord Chief Justice in *Ireland*; I have heard his Kinsman (Counsellor *Davys*, of *Shaftsbury*) say, that she being in *London* (I think in the *Tower*) did tell the very Time of her Husband's Death in *Ireland*.

F I N I S.

